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Man Inseparable From God

BY R. H. MERRIAM

AS WE consider the meaning of the word "omnipresence," literally all presence, everywhere present at all times and all the time, we cannot avoid being deeply impressed with its tremendous significance and importance when applied to God, and may to an extent understand why Omnipresence is accepted by every form of Christian religion, and is the real foundation upon which all true religion is constructed. To the degree that any religious teaching adheres to Omnipresence as its unchangeable basis, is that teaching scientific, and it is equally true that all science built upon a changeless basis is religious. Hence, it follows that the teachings of Truth are scientific, as well as religious, since the fixed basis is Omnipresence.

Since God is Omnipresence, and is not divisible, He must be equally present, in all His infinite fullness, in all places everywhere throughout the universe, all the time always. Furthermore, God is the infinite, immutable Principle governing and controlling the universe. Thus, we have a changeless, inflexible, omnipresent principle as the basis upon which to rest the Science of Being—Truth.

To grasp more fully the inclusiveness of Omnipresence, it is necessary to retain in the "mind's eye" a clear conception of what God is, in so far as our perceptions and cognitions permit—having ever before us that God is All that is, ever has been, or ever will be. God is not only all-powerful, but All Power; He is not only all-wise, but All Wisdom; His substance is Spirit, and His activity is Life; His attributes are Faith, Love, Joy, Peace, Wholeness, Perfection. There is no space in the universe which is not fill by the God Presence, and when, through the Spirit within every individual, this truth is revealed, each will recognize the God Presence within himself and claim his divine birthright.

That God is universally recognized by mankind is indisputable. It is also true, though not as yet so generally admitted, that man is inseparable from God. The supposed or imagined separation is the cause of all the seeming ills of mind, body, and estate that the human race has and does endure. This false concept of separation will be forever destroyed as Omnipresence is understood and accepted in its entirety and without any reserve.

An illumined teacher of Truth has said that, "God is all, and God is one in the exact meaning of that word. Notwithstanding all the innumerable multitudes which He has spoken into manifestation by the fiat of His infinite power, each individual among them all retains his own identity so completely that not even the minutest of them all is either lost or

absorbed in the infinite oneness. If a single individual could be either lost or separated from Him, there would then be something apart from God, and He would be neither infinite nor all; but either loss or separation is impossible. All are one with Him and exist in Him; in very fact, *in Him we live, and move, and have our being.*"

To derive any measurable benefit from Truth, we must have more than an intellectual understanding—we must *know* that Truth is. In this sense, "know" means to be conscious of within the innermost of ourselves; to be certain of without shadow of doubt. In the same degree that an individual knows his inseparability from God, and is consciously aware of the Omnipresence, will that individual be immune from those false concepts of life which have hitherto caused him whatever unhappiness in any form he may have endured. Each individual must of choice let the Indwelling Spirit guide him into the realm of spiritual things, which alone are real and permanent. Things material are transitory and unreal.

Faith is an attribute of the mind inherent in every one. It is absolutely essential in a study of Truth, since knowledge plus faith equals demonstration, and to demonstrate over, or overcome the seeming ills of life is the earnest desire of all. Exercise faith, study diligently and intelligently, then apply with confidence the knowledge thus acquired. The resultant manifestation is assured even before the endeavor is made. There is no condition in life, no matter how trivial or serious it may appear, in which Truth may not be applied. God in His infinite fullness is everywhere always, ever ready and willing to help those who will help themselves by turning to Him of their own accord, since He never forces His recognition upon any one.

Man is inseparable from God, his source, his origin. The only seeming separation exists in man's thoughts, but this false concept does not affect Truth an iota, since Truth is changeless, immutable, fixed. Man's erroneous thoughts do, however, affect the rightness of his actions, hence his well-being, and it is, therefore, quite obvious that man, if he hopes to realize "where no ill seems," must conform his thoughts to Divine Mind, which neither perceives, cognizes, nor is conscious of any inharmony.

Let us attune our thoughts now to Life's infinite harmonies through recognition of our eternal oneness with our Father, and through an abiding consciousness of Omnipresence. Let us "act, act in the living present."

INNER RICHES

There is no man so poor but has the power to see the Kingdom of Heaven within himself, and from seeing it within himself, then to see it everywhere. There is no man so sinful but any moment he may withdraw his gaze from the world whose husks have spoiled his hopes, and look backward with an immaculate vision into the Kingdom of Heaven that rests in its miracle-working beauty within himself.

Though his sins were as scarlet, yet might he be an open door for beams of light from the Sun of righteousness, with healing in his countenance to shine on all the world.

Whoever understands the first message of Jesus Christ to man, namely, repentance, understands forgiveness, which is giving for the sights and sounds of earth the whole of heaven for a single look.

And the former heaven and the former earth shall be forgotten, neither shall they come into mind any more.

He that seeks his own will shall forever see the prison face his church; but he that seeks to be the will of heaven shall cover the earth with the sunshine of immortal beauty. He shall set the prisoners free. The islands wait for his coming. He shall be king.

Whate'er thou seest, man,
That, too, become thou must.
God, if thou seest God;
Dust, if thou seest dust.

Whosoever will, let him come into his own miracle-working glory which he had with the Father before the world was.—*Emma Curtis Hopkins; Good Will; Weekly Unity.*

Good health cannot be one-sided—merely appearance, merely appetite, merely big muscles, merely the capacity for hard work. True health, like true virtue, is a combination of many things forming a harmonious unity. I consider good health to be not merely an absence of certain more or less definite signs of illness but in being also a positive and active tendency to develop as God meant man to develop, in every direction—physical, mental and moral.—*Exchange.*

GOOD ADVICE FROM THE MOTHER OF PHILLIPS BROOKS

An anxious young mother sought advice from the mother of Phillips Brooks in regard to the bringing up and management of sons. This is the substance of what she said: "There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him; you are his best friend; he is never happy unless the story of the day has been told you; you must hear about his friends, his school, all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent; he seeks the intimate friendship of other lads, he goes out—he is adverse to telling where he is going, or how long he will be gone. He comes in and goes silently to his room. All this is a startling change to the mother, *but it is also her opportunity* to practice wisdom by loving and praying for, and *absolutely trusting* her son. The faithful instruction and careful training during his early years the son can never forget, that is impossible. Therefore, *trust*, not only your heavenly Father, but your son. The period of which I speak appears to me to be one in which the boy dies and the man is born; his individuality rises up before him and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed it was then that the Creator was speaking with my sons, and that it was good for their souls to be alone with Him, while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed from the boy, I should have my sons again, and there would be a deeper sympathy than ever between us."

OUR LIVES

Our lives are songs; God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
And if sweet, we can make it sweeter.

—*Selected.*

MOTTO FOR A HOME

This home is dedicated to good will. It grew out of love. The two heads of the household were called together by a power higher than they. To its decree they are obedient. Every tone of the voice, every thought of their being, is subdued to that service. They desire to be worthy of their high calling, as ministers of that grace, they know their peace will go unbroken only for a little time. And often they suspect that the time will be more short even than their anxious hope. They cannot permit as much as one hour of that brief unity to be touched by scorn or malice. The world's judgments have lost their sting inside this door. Those who come seeking to continue the harmony which these two have are ever welcome. The rich are welcome, so they come simply. The poor are welcome, for they have already learned friendliness through buffeting. Youth is welcome, for it brings the joy which these two would learn. Age is welcome, for it will teach tenderness.—*From Colliers Weekly.*

ELUCIDATIONS

PRINCIPLE

BY CHILTON LATHAM

(California College of Divine Science)

If we set out to do an example in arithmetic, the first thing we do is to find out under what rule it is to be done. If I place the figure 7 beneath the figure 8, it may mean that I am to add 7 to 8, that I am to subtract 7 from 8, or that I am to multiply 7 by 8. In the first case the result would be 15, in the second, one, in the third 56. There is a good deal of difference between one, fifteen and fifty-six; therefore it is quite necessary that I should know at the outset which of the three processes I should employ.

The rule that governs an operation in arithmetic is called principle; and the meaning of principle is "that which is first." The French word for spring-time is "prin-temps," which means the first time or season of the year, the season at which all growing things have birth. It is a vital thought, and we may apply it likewise to God, Who is the principle or first cause of the universe, that within which everything is born as the year seems to be born in the springtime.

In numbers they tell us that everything originated and is contained in the number one, which is the perfect number. Fractions are parts of one; other numbers are one taken several times—ten times, or a thousand times or ten million times, as the case may be. So it is with God. He is the One, the first in the universe, and everything that exists can be resolved into this One which is God. To understand what we see about us, then, all we have to do is to remember that the principle is God and God is One. The answer to every problem of life is One; and until we have found the One in all things we shall not have solved the problem rightly.

THE STUFF THAT COUNTS

The test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows
A coward can smile when there's naught to fear,
When nothing his progress bars,
But it takes a man to stand up and cheer
While some other fellow stars.
It isn't the victory after all,
But a fight that a brother makes;
The man who, driven against the wall,
Still stands up erect and takes
The blows of fate with his head held high,
Bleeding, and bruised and pale,
Is the man who'll win in the by and by,
For he isn't afraid to fail.
It's the bumps you get, and the jolts you get,
And the shocks that your courage stands,
The hours of sorrow and vain regret,
The prize that escapes your hands,
That test your mettle and prove your worth;
It isn't the blows you deal,
But the blows you can take on the good old earth
That shows if your stuff is real.

—*League for the Larger Life.*

LOVE'S SUNSHINE

When I thought how my dear friend, my lover,
was on his way coming, O, then I was happy!

O, then each breath tasted sweeter, and all day
my food nourished me more, and the beautiful day
passed well.—*Whitman.*

O, glorious is the morning!
I know the sun is up;
I feel the sweet birds singing;
Dew's in the lily's cup;
My heart is overflowing
With Peace and Love and Joy;
And all my thoughts are flowing,
As free as when a boy;—

Because I had a letter;—
My friend is on his way;
Time has now no fetter
To keep my soul from play!
My friend!—O, heart keep quiet!
Will be here ere the eve!
It's beating!—I know by it;
For Love will not deceive!

And now I raise my curtain;—
The sky is overcast;
And it is very certain
The rain all day will last!
No birds in trees are singing;
The lilies droop their leaves!
And busy winds are bringing
Fresh showers to my eaves.

But still I have the letter,—
And soon by friend will come!
And no day could be better
For him to hit upon!
The day is not my making:—
I know the letter came!
The sunshine may seem lacking,
But it's shining just the same.

—*Henry Harrison Brown in "Now"*

INTEGRITY BELONGS IN GOD'S KINGDOM

There must be integrity in social relations.
There must be integrity in business relation.
There must be integrity in home relations.
The child in the home is quick to discern between the sham and the real, and if we expect integrity from our children, we must not preach it to them, but live it to them.
Integrity must be practiced when alone just as truly as when one's acts are viewed by others.
There must be integrity of speech; there must be integrity of thought. I may not speak unkindly of my fellowman, then let me carry it higher into integrity of thought and not even think unkindly of my brother.

If we make integrity a habit of the soul, there will be no need of proclaiming to the world, how much we value it.

The strongest argument is "living the life."

"The regeneration of society comes through the regeneration of the individual. Through the regeneration of this individual—myself."

Healing Department

The Lord God, even my God, will be with thee, He will not fail thee, nor forsake thee.—I Chron. 28:20.

"For with God nothing shall be impossible."—Luke 1:37.

"I am the Lord, and there is none else. That they may know from the rising of the sun and from the west, that there is none beside me."—Isaiah 45:5, 6.

"I am the Lord, the God of all flesh: is there anything too hard for me?"—Jeremiah 32:27.

"Keep my commandments and live."—Prov. 7:2.

This is the ever recurring commandment throughout the Bible: "Come unto me, look unto me, turn again unto the Lord, *Watch.*"

Many have found this path to power and all bear testimony that the one who, refusing to see sickness, beholds the life of God has the divine, restoring power.

If we determine to behold the glory of the Lord in our neighbor, refusing to see limitations, stopping our ears to detraction, steadfastly watching for the Christ, we shall be rewarded by healing grace.

Our attention given to the Highest, heavenly wisdom shall reveal to us the everlasting life of joy, and power, life that lies ever in the sunshine of God's Presence.

"What thou beholdest, man,
That, too, become thou must;

God, if thou seest God,
Dust, if thou seest dust."

It is never a brave thing to put a claim behind you or run away from it. Turn about and face it unflinchingly and dissolve it in the Presence of God.

Turning to the radiant light of the Presence, keeping the mind stayed on Him who is from everlasting to everlasting, there comes from that eternal fountain of Life a living stream that pours its power through soul, mind, and body.

He who has this vision shall be like David, who with his sling and stone, slew Goliath though he was clothed in finely wrought armor.

No matter what obstacle stands between us and our objective, as our vision is turned away from the appearance and rests on the Lord God Omnipotent, nothing shall be too hard.

Joyfully we shall sing, "Nothing is too hard."

MEDITATION

Now, God is All, and all is well. Now my health is established, my supply abundant, my joy complete, now all desire is fulfilled.

Here in this place is the reality. Here is no common bread but Heavenly manna that satisfies body and soul; here is no common water, but the wine of the water of life that makes glad; here is no common air, but the breath of the Holy Spirit like an elixir thrills my being to perfect joy.

The Kingdom of Heaven is Here.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado.

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IN GOD WE TRUST

From the Secretary's Desk

(AN ANSWER TO INQUIRIES CONCERNING
OUR TEACHINGS)

Globe, Ariz.

My Dear Mrs. H.:

No, we have no tenets or rules to which one must conform. Our Basis is The Omnipresence of God; our rule, to live to that as closely as possible. We know that God's Rule is the only true rule. God's activity, through me, is the rule for my world. God's activity is the same through all, and this rule is Love, Integrity, Joy and Peace, and we need no other. Each individual has the right to his opinion, and when we get right down to it, we generally find that his intentions are good.

And since God's Law and activity are everywhere, against what have I to protect myself? Divine Science is Truth in simplicity, without man's opinions. God and God activity is all there is, hence human opinion must fall away. A belief that there is power unlike God, is a belief in two powers, and is a belief in duality which is contrary to the teachings of Jesus. There is no power in mental malpractice, animal magnetism, aggressive mental suggestion—these are all opinions of certain people, and the only effect they can have is the effect one allows. There is One Mind and that is God-Mind.

We are certain that as you apply Truth in every experience you will feel more and more satisfied with Divine Science.

Very truly yours,

THE COLORADO COLLEGE OF DIVINE SCIENCE.

PERFECTION

Michael Angelo was one day completing a statue, when a friend visited him in his studio. He admired and praised the work of the great master very much. A week later, the same friend came again and found Michael Angelo still working on the same statue. "You have been idle," said he, laughing. "No," replied Michael Angelo, "I have not been idle, for see this lip I have made fuller, that muscle I have made more prominent, and the eyes have more expression."

"But all these are only trifles," answered his friend.

"Certainly they are only trifles, but trifles make perfection, and perfection is no trifle."

INTERNATIONAL NEW THOUGHT ALLIANCE

An adjourned meeting of the International New Thought Alliance Congress in Washington will meet in London July 8-14. It is expected that a good number of American delegates will attend this Congress, also representatives from Germany, Holland, Italy, France and other countries.

MADAME D'HAMECOURT, District President of HOLLAND, has been making a trip through Germany, Austria and Czecho-Slovakia, and has been giving talks in many cities with much success. She expects to return in time for the London Congress and give a report of her trip. Also, Miss MARIE ROLLANDET of The Hague reports that the interest is spreading in Holland and she has spoken in a few towns, including Nymegen, where she has been requested to speak every three months. A translation of Miss Brooks' "Basic Truths" has just been published in this country.

The I. N. T. A. Section of ITALY has invited Coue to Italy, and he has promised to tour the country next January. This will constitute for many minds an open door into deeper spiritual study. The latest addition to Italian New Thought literature will be published next month; Wattles' "The Science of Getting Rich." This, too, will prove a good tilling of the general ground, another open door to deeper things. The last one was "Verita," E. Cady's "Lessons in Truth," which is being eagerly asked for. Our Unity and New Thought friend, Conte Marino Doria, whose wife is an American, had it translated. It has already proved a great blessing. The sequel to this, Fillmore's so very helpful "Christian Healing," is now being translated.

The Second Church of Divine Science and Unity Center, St. Louis, Mo., under the leadership of PAULA M. VERDU, has had a glorious year of spiritual growth and activity. Mrs. Verdu, in addition to two courses on "The Silence" given to full, appreciative classes, had developed a class of teachers and practitioners, in continuation of her work here last winter, and the full number is now doing active spiritual work. Besides the Sunday morning lectures at 11 o'clock, Mrs. Verdu is giving a course of Healing Lessons at the Cabanne Branch Library and is conducting Healing Meetings on Monday nights at Hotel Melbourne. The Center has been blessed by a number of visiting teachers and workers, adding interest and impetus to the work, including Mr. Eugene Del Mar of New York and Mr. E. V. Ingraham of Kansas City.

THE ANGELUS TEMPLE at 1612 Locust Street, PHILADELPHIA, PA., is a new Center that has been established since the I. N. T. A. Conference, in February. The Women's Club now meets here and a call has been made for a Men's Club. The Angelus Temple is filling a long-felt need in the life of Philadelphians and the outlook promises glorious spiritual results.

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DIVINE SCIENCE READING ROOM
416-417 BARTH BLOCK

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.
THE DELIVERANCE FROM EGYPT

(Read Ex. 5-15: 22)

Lesson XIV

"And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt. And He said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee. *When thou hast brought forth the people out of Egypt ye shall serve God upon this mountain.*"—Ex. 3: 12, 13.

In the process of man's ascension in consciousness, there are always to be designated two steps; first, the deliverance from Egypt (ignorance), following it, the service of God, upon the mountain top. In this universal development, we find the inner meaning of the story of the deliverance of the children of Israel from bondage in the Land of Egypt.

What is Egypt?

"Egypt the rich spawning-bed of all the infamies and all the magnificences of the first epoch—that African India where the waves of history broke and died; this prodigious country born of water, burned by the sun, covered by the blood of many peoples, inhabited by many animal gods; this country, paradoxical and supernatural, was by contrast the predestined asylum for the fugitive. The wealth of Egypt was in mud, in the rich, snake-breeding mud which the Nile rolled out each year upon the desert. Death was the obsession of Egypt. The soft, prosperous people of Egypt would not accept death, denied death, thought they could conquer death with graven images, with embalmings, with sculptured representations of flesh and blood bodies. The worshippers of mud, and of animals, the servants of riches, and of the Beast, could not save themselves. Their tombs, high as mountains though they be, decked out like queen's palaces, white and fair to see as those of the Pharisees, guard only ashes, dust returning again to dust. Death cannot be conquered by copying life in wood and stone. Stone crumbles away and turns to dust, wood rots and turns to dust, and both of them are mud, eternal mud." (Giovanni Papini.)

These are the inspired words of a writer who catches the undercurrent of truth beneath the elaboration and fascination of super-civilizations such as Egypt, Chaldea and Rome, and does not allow himself to be blinded to the real materiality "of the first epoch" as he calls it, by the glow of the historian's enthusiasm nor by the antiquarian's revelations of the past.

Egypt has come to signify, the country of the outer, as opposed to God's country of the Soul—and it is to that country that man is in bondage, and from which he may be delivered, by inspired leaders.

If, as scholars have told us, Rameses II was the Pharaoh of the oppression, then the Egypt of Moses' time was at the apotheosis of its power. If it was, on the contrary, the time of Amenhotep IV, we know him to have been that Pharaoh "who came under the influence of monotheism and attempted to suppress all other cults save that of the Sun-Deity, of

which he was a devoted worshipper," it explains the trend of events with clarity and precision.

In any case, the Pharaoh of Moses' day, adulated as a god, with every material means of wisdom, riches and power at his command, was to be confronted by the man of God, who had put worldly wisdom behind him, and who faced this Pharaoh fresh from the inspiration and promises of his God, superior to him as invisible Truth, is always superior to the appearance of material power, however tangible it may seem.

This confrontation of the Invisible by the visible, the Spiritual by the material, the Universal by the limited, the Infinite by the finite, is the central theme of the Great Drama of Life, and out of it has emerged all the conflicts and all the victories of the individual and of the race in all the countries of the world.

The story of the contest between Pharaoh and Moses is one of those detailed stories so dear to the childhood of the race. "Each plague is introduced by the same formulas and scenes. Each succeeding plague is more severe than the preceding, until the divine judgment reaches its culmination in the death of the first-born. They also appear to have stood in a certain logical or chronological order. The defilement of the waters of the Nile may well have occurred in July or August, when the river is at its height. The second plague would fall most naturally in September, when frogs are most common in Egypt. Their rapid increase would naturally follow from the defilement of the waters. In the hot climate of Egypt, the huge heaps of decaying frogs would inevitably breed great swarms of flies, in the following months of October and November. The flies would in turn spread abroad the disease germs which attacked the animals and flocks in the pest-ridden regions of the Nile. In the land of Egypt the plague of hail would only be possible in the one rainy month of January. The great swarms of locusts which may have obscured the sun, causing the local darkness described in the Northern Israelite narratives, came most naturally in the early spring, just before the Passover, with which the last plague was associated." (Kent.)

Thus, the literary form of the account of the plagues is a sort of cycle of the seasons, a device much used in Oriental literature. Even if we attempt to find a veracious background for the story, we need not go further than Egyptian history to find a series of calamities which could have been the background to any number of stories.

"Although differing in detail, the oldest biblical narratives and the contemporary records are therefore in fundamental agreement. The Egyptian king who finally succeeded in restoring order implies in the account of his work that the preceding disasters were due to the disfavor of the gods. With true insight, Israel's prophetic historians saw in these events the hands of Jehovah preparing the way

for the deliverance of His people. As the traditions were handed down, each succeeding generation expressed the truth in more definite and concrete terms, until the stories have assumed their present form. Underlying these stories is the great truth, that there is no chance in God's Universe. The seemingly important and unimportant events in human history all conserve His divine purpose." (Kent.)

Reinach says in his naturalistic study of the Jewish religion, that the Passover was one of the old pagan feasts of the Land of Canaan, adopted by the Hebrews in establishing themselves there.

"To the original nomadic Pesah (Passover) sacrifice of the lamb, there was attached a distinct and agricultural festival of unleavened cakes." This festival, Azyme, was in primitive times distinct from Passover, but confused with it very shortly.

"Passover (Passage of the God) was the feast of the new-born lamb, one sacrificed and eaten in entirety. It must be a lamb or a kid whose bones had not been broken, and partaken of in haste, the family dressed as for a journey. The god was supposed to assist at the feast, and take his part, which was the blood of the animal, with which they had splashed the door. Later on, this feast was linked up with the deliverance from Egypt. God had destroyed the first-born of the Egyptians, but had left in safety the houses of the Israelites, marked by the blood of the lamb. It was added that the Israelites, hurried in their flight, had carried with them their bread in form of cakes, and ate, at the same time as the lamb, unleavened bread. All these are priestly inventions. Passover, with the sedentary Caananites, was the oblation of a kid to a local god, who, being master of all, had the right to tribute. Before that, it was the repast of communion, of which the god takes his part; more anciently still, perhaps in the clan of Rachel, it was the totemic communion where the sacred lamb was eaten to renew and fortify the holiness of the clan. This old idea traversed the centuries so truly, that it reappears in Christianity. Jesus is the paschal lamb who is sacrificed at the moment of Passover, and of whom the faithful partake of the flesh and blood in the Eucharist." (Reinach.)

We thus see that the Biblical account has grown out of a long succession of traditions and that it is once more, not the truth nor untruth of these traditions that we are seeking, nor even their symbology, which comes later in our Bible study, but the epic grandeur of the evolving concept of God, to be found in them.

When we come to the culmination of the Deliverance story, the crossing of the Red Sea with its supreme miracle of the parting waters, the destruction of the pursuing army, and Moses' marvelous hymn of praise to God, we may try to fix our minds on natural causation, and what really happened at that time. "As is well known, the Russians in 1738 entered and captured the Crimea through a passage made by the unit through the Putrid Sea, and the analogy recorded by Major General Tullock, who states that the shallow waters of Lake Menzibah, which lies a short distance north of the scene of deliverance of the Hebrews, were driven back seven miles by a stray wind, leaving the bottom of the lake dry." (Kent.)

But we must not lose sight of the original story

and its epic quality in describing the deliverance of His people, Israel, by Jehovah. By the means of Moses' courage and faith, Jehovah was able to lead his people from the land of darkness into that of light. "It is God who doeth the works." The law of God used intelligently and faithfully cannot fail.

"At their moment of supreme need he showed not only his power but his eagerness to deliver his people. The Great Deliverance confirmed the authority of Moses and made it possible to impress profoundly his personality and teaching upon the character and consciousness of his race. *It also established a basis for that covenant which they conceived of as existing between them and the God who had thus saved them.*" (Kent.)

"I will sing to Jehovah, for He is greatly exalted,
Horse and rider hath He thrown into the sea,
Jehovah is my strength and my song,
For to me hath He brought deliverance,
This is my God, Him I praise,
My father's God, Him I extol."

"This Ode of Deliverance is one of two incidents in the story, that stand out from the rest, in which the narrative takes upon itself the graphic fullness that belongs to epic poetry." (Moulton.)

We can only think of our own Pilgrim Forefathers coming to the wilderness of America, and their use of the analogy of the Deliverance of the Hebrews. Then was a period in our own history when every point of this story was passionately followed, understood and prayed over by these later children of the One God, delivered by Him out of a later bondage, just as surely as were the children of Israel!

In Moses' history, the Song of Deliverance touches the first mountain peak of his experience. From its summit he can look back to the trials of his climb, and can doubtless look forward to the lowlands of future experience, the falling off in faith of the pilgrims, defections among his leaders, and the renewed showing forth of God's power, that will at length open their dulled vision to the truth of His Presence.

Moses was moving his train toward Horeb, toward the region that he knew; his people thought him guided by a cloud by day and a pillar of fire by night, but he doubtless recognized every step of the way that they were traversing. He was leading his band to the foot of the same mountain on whose summit God had revealed Himself that His people might know Him for themselves and worship Him in the beauty and truth of Holiness, which had been Moses' realization from the time of his own experience at the Burning Bush.

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